

THE
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For the American Sunday-School Magazine.

AN ACCOUNT OF THE HAPPY DEATH OF A SUNDAY SCHOLAR.

Emeline S——, the subject of the following narrative, aged 12 years, was a child of respectable parents, and the subject of many prayers. She entered our school last December, a thoughtless girl, but, possessed of a good mind and amiable manners. She seemed much interested in the select Scripture lessons and Scripture proofs, and in the other exercises of the school. She was a very punctual and diligent scholar. She lost but one half day in eight months, and that was occasioned by sickness. Her teacher conversed with her frequently on the subject of religion, and her mind appeared somewhat tender. About two months ago, her teacher spread before her, her character as a sinner against God—the gospel plan of salvation—the death of the Saviour for sinners, such as she was; and urged her to attend to the concerns of her soul *now*, lest another day should not be given her to repent, and pray, and love the Lord Jesus Christ. She promised that she would not put off the concerns of her soul any longer; and from that time she appeared more serious. The spirit evidently had fastened the arrow of conviction in her heart. She read her Bible, and the books she obtained from our Sunday-school library, with increased interest, particularly the memoirs of David Brainard; whose holy

life was deeply impressed on her mind. She forsook the gayeties and pleasures of the world, of which she had been very fond, and began to manifest an interest in the religious exercises which she once lightly esteemed. At this time she was invited to a party of children of her own age, but replied, "I don't want to go to any more parties."

She often conversed with her mother about the way of salvation, and appeared desirous to know what she should do to be saved. On the first Sabbath in the last month, she left her books in the school room, and went into an adjoining room, where some of the teachers were at prayer before the hour of instruction. The next Wednesday evening, of her own accord, she went to the anxious meeting; but seeing some one there who knew her, she was afraid to go in, saying to herself, "If I go in she will tell," and this fear overcame her. She returned home, and ever after regretted her neglect, and mourned over it as a great sin. The next day but one, after she had been at the anxious room door, she was taken sick; and her sickness proved unto death. On her sick bed, she conversed with her mother—asked her to pray for her, and said, "I hope I shall be well enough to go to the next anxious meeting." Her distress of mind increased every day, and the next Sab-

bath night, (10th August,) she was heard to groan very loud. Her mother said, "Emeline what is the matter?" she replied, "I am such a great sinner." "Will the Lord have mercy on me, such a great sinner?" In this distress, she arose up in her bed at midnight, and prayed so loud and importunate, that when she ceased she said, "I am afraid I have disturbed all in the house, but it is no matter; I feel better now; the pain at my heart is gone." Her praying at this time did awaken several in the house, and brought her father into the room. From this time, she was not heard to pray much for herself, but spent hours in prayer for her family and friends, that such of them as were not pious, might share in the great mercy of God. At one time she wept bitterly, and being asked the reason why, she said, "You must excuse me, for how can I help it, when so many of my friends are out of the ark of safety." She prayed much for her dear "companions in the Sabbath-school," and for the "superintendents and teachers, that they might be more faithful to the souls of the children." She remembered the congregation with whom she used to worship, and prayed that the "Holy Spirit might come down upon them and bless them." And she did not forget the Heathen, of whom she had read much in "Buchanan's Researches," (a volume obtained from our library,) but often and earnestly prayed, that "God would be with the missionaries and bless them." She said, about this time, "the Lord has a great blessing in store for our church and my Sabbath-school, and I only wish to live to glorify God, and be a Sunday-school teacher, that I may teach little children to love the dear Saviour, and see my friends become Christians." When the name of an aged friend was mentioned, she asked if she was a Christian, and being told there was reason to fear she was not, she said, "O what a dreadful thing, to live sixty or seventy years, and not be a Christian." Her anxieties for the salvation of others were so great as to constrain her to pray aloud for "old sinners," that "God would have mercy on them, and open their eyes to see their danger, and save them from destruction." She sent for her

pastor a few days after she was taken sick, and unburdened her mind to him very freely;—was visited by him frequently during her illness, and gave him good evidence of a change of heart. Her teacher visited her often, and Emeline expressed a hope, that she should be prepared for the trying hour of death.

She conversed much with the children who called to see her, and warned them to repent, and pray for pardon and salvation. Her mind, for the last three days of her life, was partially deranged, yet not so much so as entirely to forget prayer and religious friends and conversation. The first time I saw her, she rejoiced to see me, and seemed unwilling to let me leave her, without conversation and prayer, and a promise to see her the next day. I did see her the next day, but she was too sick to admit of much conversation, yet manifested a very serene and happy frame of mind. Shortly before her death, she said, "mother, don't you think the Lord is coming amongst us?" alluding to a revival in the church. Thus her last thoughts were spent in anxiety for the church of Christ. She left to all who saw her, a good hope, that she was a child of God.

Her mind continued in the same happy frame, until eleven o'clock Sabbath evening, August 17th, when her happy spirit, without a struggle, was released from its earthly tabernacle, to enter upon an eternal Sabbath. Who will not say, "Let me die the death of the righteous, and let my last end be like his?"

To Sunday-scholars, and particularly those of the same school of which Emeline was a member, permit me to say a few words. This account should be to you a solemn warning to prepare for an early grave. Listen, dear children, to the voice as from Emeline's tomb, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Put not off the great concerns of your souls until a dying hour. Repent now; read your Bible, and pray for the Holy Spirit to guide you while you read, and make you understand its sacred truths, and bless them to your souls. Let nothing prevent your immediate, and most anxious attention, to the all-important concerns

of your precious souls. Think of the dear Saviour who died for sinners. Behold him on the cross, bleeding to death for sinners like you.

"You were wretched, weak and vile;
You deserved his holy frown:
But he saw you with a smile,
And to save you hastened down.—
Listen children;—this is why
Jesus condescends to die."

O, let not your best days be spent in the service of sin. Fly from the wrath to come. "Seek the Lord while he may be found, call ye upon him while he is near." They that seek him early shall find him—

"To-day, if you will hear his voice:
Now is the time to make your choice."

If you delay another week, even another day may find you on a sick and dying bed, unprepared to meet God in peace. Do any of you say, I am not a very great sinner, I am too young to be a great sinner? Let me remind you, that Emeline was young and amiable, and yet she found she was a great sinner. And so are *you* great sinners. Your sins caused the Saviour to leave heaven, and come down to this sinful world, and suffer even the death of the cross. It was your sins that nailed his hands and feet "fast to the fatal wood." It was your sins that pierced his side with a spear, and his temples with thorns. It was your sins that made him cry "My God, my God, why hast thou forsaken me?"

And will you not give him your hearts—repent of your sins, and love that dear Saviour who loved you even unto death? If you do, he will take you to heaven, with your dear companion who has gone before you, and there you will see the face of that dear Saviour, and all who have died in his love and favour; and you will never repent that you gave him your hearts, when young, and spent all your lives in his service. But if you do not, then he will shut you out of heaven, and make you dwell for ever with the miserable in hell. O, dear children, make no delay. This may be the last call for some of you—

———"Fly, to Jesus fly,
His powerful arm can save."

O, take the alarm now, and secure an interest in that Saviour who waits to receive you, and will bless you with his presence and love for ever.

To Sabbath-school conductors this narrative speaks in a very loud voice. My dear companions and fellow labourers in the sacred cause, suffer a word of exhortation. Be more faithful, prayerful, and humble. Endeavour to realize more, the solemn stations you occupy. Let it be your meat and your drink, to do your Heavenly Father's will. Lose no time to direct your dear charge to the Saviour, and awaken in them an anxious concern for their souls.

"Toil in the vineyard here, and bear
The heat and burden of the day."

"For in due season ye shall reap if ye faint not.

This narrative also speaks to parents. Don't fail to send your children to these nurseries of the church, for Emeline's parents bless God that ever she went to the Sunday-school. Send them punctually, and follow them with your prayers. Let those who instruct your children, share largely in your petitions, for they need them much. O, be in earnest for the salvation of your children, and lose no time, and neglect no means to effect it, for God will require at *your* hands the souls of your children.

In a voice, not to be misunderstood, this narrative addresses itself to all who can aid the cause by their contributions, or prayers, or personal exertions. Delay not to do whatsoever *your* hands find to do, but do it with your might. You know not, but your substance, or prayers, or exertions, may be the means of saving the soul of a Sunday-scholar, and if so, how unspeakably great the reward. You will praise God in eternity, for the blessed privilege of doing good in any way. The command, "Occupy till I come," is binding on every Christian, for a talent is entrusted to them for improvement, and they are *criminally* negligent, who put it under a bushel. You may not have riches, but you can *pray*, and

this is your talent. You may also have time to engage in the cause, and this is another talent; and, in this age of Christian benevolence, who can any longer refuse to share in the blessed satisfaction of contributing something to the good of the souls of little immortals, and also share in the blessing of him, who has said, "It is more blessed to give than to receive."

THE SUPERINTENDENT.

WHAT DO CHRISTIANS THINK OF SABBATH-SCHOOLS?

They believe, and (when they come in contact with the enemies of the Sabbath-school institution) they most zealously contend that they are of all other means of grace in which human instrumentality is used, the most efficient in restraining vice and drying up the *fountains* of it, and of promoting morality and the peace and religion of the gospel. This being the belief and doctrine of Christians concerning S. schools—what is their *practice* in reference to them!

1. Their daily prayers ascend to the great Head of the Church for his blessing to rest upon these means of grace, in the special out-pouring of his Spirit upon teachers and learners.

2. In consistency with their *daily* prayers they rejoice in every opportunity to mingle their prayers for this blessed object in the *social* circle: and no matter of ordinary importance will prevent their attendance on such occasions.

3. Knowing that the glory of God and the salvation of immortal souls is nearly connected with every movement in this cause, they not only inquire daily, "Lord what wilt thou have *me* to do?" but are led in their deep solicitude to inform themselves what is doing by others, far and near, whereby they are enabled to frame their prayers more understandingly, and more advantageously to lend their personal services or means as may be required.

4. Having, as above, set themselves apart to the service of their Lord in this department of duty, they will, if there is any opening for them as teachers,

cheerfully take upon themselves the responsibilities and denials of this station,—and having the eternal destinies of a number of immortals in a manner committed to their care, they will at once make themselves acquainted with all their circumstances and wants, both spiritual and temporal,—they will visit them and their parents at their homes, especially if they are the poor and neglected of this world, and endeavour to be instrumental in conveying the influence of the gospel through this channel to the abodes of wickedness. If the Christian is a parent, and prevented by circumstances from becoming a teacher, he or she will be at all times, when not necessarily prevented, present themselves at the meetings of the school, and especially at the praying circle.

5. Christians who are necessarily prevented by sickness or otherwise, from all Sabbath-school meetings, will freely contribute according to their ability to the pecuniary wants of the institution: If they have children to attend they will be co-workers with the teachers, in every duty which belongs to them—not forgetting or neglecting, at the hour when the school is assembled to retire to their closets, and there remember with deep solicitude, that upon this institution rests the strong hopes of the church of God.

Now, what is the practice of those, in reference to this subject, who have a name that they live, but are dead? Why, they will *profess* to feel as deeply on this subject as real christians,—but if they pray for Sabbath-schools occasionally in public, they do not wrestle in secret. If they attend the meeting for social prayer and exhortation, the lateness of the hour at which they arrive, and the tiresome length of their services when there, will certainly betray the absence of their affections and their real indifference to the subject. If they have by some means become teachers, they will manifest their indifference to the highest interests of their scholars by neglect of half their duties, and the cold, heartless performance of the other half—thereby manifesting to their scholars, that they themselves, like Gallio, "Care for none of these things;" and the effect

of such a teacher's labors upon a class, is, either to drive them from school in disgust, or to steel their consciences against the love of truth.

But by far the greater proportion of these nominal christians are those who have little or nothing to do with this subject, except to express in *words* their extreme attachment to it. Those of this class who are parents will send their children to the Sabbath-school, and some of them will at the same time send them to the dancing school,—and if I am correct in defining prayer to be the desire of the heart,—I here appeal to such parents, if they have not prayed more fervently for their refinement in the circle of fashion, than for their conviction and conversion.—I would not by any means excite a single feeling on this subject which truth and consistency do not call for. I ask professing christians—yes, I challenge them to say, in the face of the light which is now beaming upon the churches of our favoured land, if the Sabbath-school cause *can* be treated with indifference by real Christians?—Then presuming on a negative answer,—I ask them—yes, I challenge them to say, if this subject does not form a scriptural test, by which we may, and ought to try ourselves, and see whether we are Christ's friends. And I must close for the present, by asking them prayerfully to apply this test, and learn by it to which class they belong—that of real Christians, who, having learned their Lord's mind and will, are careful to do it; or that which know and regard not—say and do not—the *word* not having any root in them. GENESEE.

Roch. Ob.

For the American Sunday-School Magazine.

A GOOD EXAMPLE TO COLLEGES.

A contribution, by which the students of Jefferson College have just constituted their president, the Rev. M. Brown, D. D. a life member of the American Sunday-School Union, was peculiarly acceptable; not because it was a specimen of their liberality, for it is small among the charities of that institution, but because, 1st, It was an expression of that esteem which is es-

sential to the prosperity of a college, the comfort of a principal, and the improvement of his pupils.

2d. When I consider the spirit of improvement which exists among ingenuous youths, and when I remember the impulse given to the Bible cause by the first hall of science, in which it found a patron; I cannot but hope, that in pursuance of the example of Jefferson, the students of every college who love their president will make him a life-member of your Union, and that the same honour will in turn be conferred upon every member of the faculties. This would not fail to interest the officers of our literary institutions in behalf of those youthful seminaries where the characters of their youthful pupils can be best formed. It would cultivate in students a benevolent, public spirit, and that acquaintance with the religious operations of the present day, which it is disreputable for any man of liberal education to be without. And surely a proper Sunday-school spirit excited in colleges, would exert a most happy influence in church and state.

BRUCE.

For the American Sunday-School Magazine.

TO THE INHABITANTS OF THE OLD STATES.

I have slept in the cabins of your relations, who have emigrated to new settlements, and have partaken of their homely fare, and have been scorched by summer suns, and pelted by winter hail, while endeavouring to rescue their children from ignorance and vice, by placing them in Sunday-schools; but not having seen the benefit of these institutions before they left your country, and *only half believing* my report, some are yet *without* them. Wherefore, I beseech you to recommend Sunday-schools in every letter which you write; and after reading the Sunday-School Magazine, and Youth's Friend, which you do or should take, send the numbers to them, and endeavour also to furnish them with Sunday-school libraries.

BRUCE.

CORRESPONDENCE.

Letter from Theodore Spencer, Esq. to the Recording Secretary, dated Auburn, Cayuga county, N. Y. August 13, 1828.

DEAR SIR—A short time since I had the pleasure of receiving from you a circular, containing much valuable information relative to the past operations, present condition, and future prospects of the American Sunday-School Union, and the information that I had been appointed a manager of the Union. Amongst the multiplied objects of benevolence which at this day call for the fostering care of the Christian public, the Sunday-school cause, in my estimation, takes the foreground, and in connexion with the plans adopted, and those which remain to be enforced for the general sanctification of the Christian Sabbath, appears to be selected as the means of regenerating our beloved country, and perpetuating our civil and dearest religious rights. For myself, I desire no higher honour in this world, than that of being a successful Sunday-school teacher or director, and thereby assisting in constructing the beautiful temple of the Redeemer's glory, and in leading precious souls to Christ:—compared with this, political fame is contemptible, and temporal honours unworthy of notice. These being my views and feelings, I have to tender, through you, my acknowledgments to the Board for the honour conferred, and also my assurances of willingness cordially to co-operate in any and all measures which may have a tendency to promote your usefulness.

I have for some time past closely regarded the operations of your Union, and I have felt to pray for its success. Your Society, like a mighty river, has and will continue to carry on its bosom the dearest hope of these United States. You have been called to meet the hostility of the "wise of this world," and you have in consequence been thrown back upon the sympathy, aid and prayers of the friends of Christ, and particularly upon the sole protection of the Lord Almighty. Like the same noble river, impeded for a while in its course, gathering strength and rising and bursting forth in resistless energy, may you spread your influence over

our whole land, dispensing to hundreds of thousands the glad tidings of a Saviour's love, unimpeded by the selfish policy of the men of the world, or the hatred and cursing of infidels:—their opposition, blessed be God, will come *too late*; the cause has a hold on the affections of the people which they can never destroy, and it will prosper, although the wicked join hand in hand against it. The Union of this county, (which is auxiliary to the Western S. S. Union,) held its anniversary yesterday. Missionaries have been employed during the season; our Depository has furnished Sunday-school libraries extensively in our bounds, and 116 schools, 735 teachers, and 4130 scholars, regularly attending, were reported as in successful operation in the county. Our prospects are flattering, and our confidence in God strong.

Any suggestions from the Board as to any assistance which I can render them, I will hold myself bound to follow.

Yours, in the bonds of the gospel,
T. SPENCER.

Extract of a letter from Elijah Dechert, Esq. Secretary of the Berks and Schuylkill Counties Union, to the Corresponding Secretary, dated Reading, August 25, 1828.

"The friends of Sunday-schools are very much encouraged with the favourable appearances in our schools since the introduction of Judson's Questions. The children in many instances have learned to think and investigate, and they now answer the practical questions with a facility which is truly gratifying. The libraries attached to the schools were not sufficiently valued: they have recently been revived, and it is very pleasing to see the anxiety of the children to obtain the old books; and I am firmly persuaded that the library books do more good among the children and their relatives, than all the instructions of the teachers. The schools were never attended so well in the summer season as they have been this summer. I daily more and more see the importance of Sunday-schools. They lay at the foundation of every other benevolent effort. By the blessing of God we are preparing the friends of the Bible, the Tract, the

Missionary, and in fact every other useful cause. We take children before their minds have been contaminated by the poisonous sentiments of the infidel, and we plant so deep the seeds of morality and religion, that they cannot be rooted up by the emissaries of satan. We have now made such rapid advances, that we have nothing to fear. The German tracts are well received in Berks county."

Extract of a letter from William S. Richards to the Corresponding Secretary, dated Granville, O. July 21, 1828.

"Sunday-schools have been kept here, generally in the summer season, for about ten years. There is now a Bible class in operation, consisting of near one hundred young persons of both sexes, under the instruction of our pastor. A revival of religion has existed for some months, and is still in progress among us. Not far from a hundred are counted as hopefully renewed in heart, a great proportion of them members of the Bible class, and some few of the Sunday-school. Many of the former date their first religious impressions some years back, when they were members of the Sunday-school. Until all the youth and children of our land and nation shall enjoy the same privileges, and the blessing of heaven attending them, may the Christian public not cease their efforts and prayers."

WM. S. RICHARDS.

MILTON, N. C., SUNDAY-SCHOOL.

We use Judson's and M'Dowell's questions, Bible and Watts' Catechism most of our scholars can recite, and are attentive and teachable. We have adopted a method which we find advantageous both to parents and children; it is that of giving out a Scripture doctrine or practical injunction, to be proved by the children, by each reciting a text of Scripture in point. After the other exercises are over, the minister, or in his absence the superintendent, takes his seat at the desk, and calls on one of the scholars to tell the subject to be proved,

after which each scholar in rotation rises from his seat and recites a text which she has selected, which is generally to the point, and draws forth such remarks from the minister, as is calculated to elucidate and enforce the truth. Many of the little children who cannot read, come with their text and recite it with facility. We cannot give you an account of great and obvious good, which has been done through the instrumentality of our school, as you probably will have from some others, yet we are not without evidence that our labours have been blessed; we are encouraged to go on, trusting that the seed sown will not be lost.

M. SMITH, Sec.

BRISTOL, PA., SUNDAY-SCHOOL.

We have great cause to regret the removal of our beloved pastor, the Rev. Mr. T——, who took a warm interest in every thing relative to the school, and under whose faithful labours eight of the teachers, formerly pupils, were through the past year, as we trust, brought from darkness unto light, and from the power of Satan unto the service of the living God, and have made a public profession of religion. But while we mourn the removal of this friend to Sabbath-schools, we would rejoice that the Great Shepherd has not left us destitute, but has already sent us one of his faithful servants, who, we feel assured, will do all things to promote the best interests of our church.

SARAH SWAIN, *Directress.*

For the American Sunday-School Magazine.

THE REWARD SYSTEM.

The first and great object of Sabbath-school instruction, is, and ever should be, the moral improvement of the pupil. How to attain this object, has been a matter of deep interest and inquiry with every Sabbath-school teacher who has felt, in any proper degree, the responsibility of his office.

The inquiry is of vast importance, and can be answered only by him

who, from long and accurate observation, has learned the intellectual and moral causes which affect the human mind. It is with diffidence, therefore, that I offer any remarks on the subject. It is a fact which, I presume, all will admit, that with minds so ignorant and uncultivated as are most Sabbath-school children, there never can be much moral, without a corresponding degree of intellectual improvement.

If then the intellectual be, as it surely is, necessarily connected with and involved in the moral, then, whatever defeats the former, defeats also the latter. How to secure the mental improvement of the pupils, therefore, as the only foundation and condition of the moral, is a second inquiry, which must be answered with the first.

I propose, in the following remarks, to descant a little on the various methods of improvement which have been introduced, as affecting the mind and the moral feelings. The great principles of morals and religion in the abstract, require higher mental effort to understand and analyze them, than the most abstruse points in physical or intellectual science. But then, there is a mental exercise before we can arrive at these great truths. Religion is brought to us in the form of propositions with illustrations, the terms of which must be understood, before we can understand the propositions themselves. The child must get the words of the Bible, before he can get the meaning of those words. Hence, we task the mental powers of the child, in committing a passage in the Bible, for instance, with the hope and expectation, that, during the process, the light of divine truth will shine into and enlighten that mind.

But an untutored mind has no relish for such a confined exercise,—and can be made willingly to submit to it, only by the presentation of objects, in view of which, the child will consent to undergo the drudgery of mental effort. I hardly need add here, that the motive should be at the same time favourable, both to intellectual and moral improvement. Are then, the motives which are generally placed before the minds of Sabbath-school

children, calculated to secure both of these objects?

For instance, take the article of clothing, which is sometimes held out as a motive to a poor child to attend the exercises of a school. I venture to affirm, that this will not secure either the intellectual, or moral improvement of the child. And why?—it will be asked. Because the motive depending upon, and indeed consisting in, the novelty and glare of external apparel, will cease to operate so soon as the novelty ceases, and the glare or lustre fades. And when these are gone, there will be nothing left to content the mind with, or chain it to a discipline to which the whole bias of the feelings is naturally and habitually opposed.

There must be then some more permanent interest to fix the attention of the child. No system of rewards or premiums can fix that attention. And the reason is obvious. To subject the mind to intellectual or moral discipline, one of two things is necessary; either first, that the motive which excites to action, should be always future or permanent; or, secondly, that the exercise itself should be rendered pleasing or agreeable to the mind.

Premiums or rewards of any character, will answer neither of these conditions. Clothing, which is intended to influence the child, cannot operate as a motive yet future, for it has already been bestowed and received. The object which moved the child at first, is already secured. It must be left then, to operate upon the mind only through a sense of gratitude, and this sentiment seldom, if ever, rises so high either in the minds of children or men, as to induce them into a systematic course of mental discipline, to which the whole current of their feelings are averse or indifferent.

Besides, to hold the mind in anticipation of new and repeated gifts, either as to dress, cards, pictures, or any other toys which are to become the child's own property, will, in the end, while it is attended with unlimited care and great expense, leave the mind satiated, if not disgusted, with the insipid novelty of objects which are unsuited, in their nature, to satisfy the cravings of a rational mind.

And as to the second condition, so far is this system of rewards from answering it, that it stands directly opposed to it. And it is quite as unfavourable to moral improvement, to which the following remarks will equally apply.

The condition is, that the exercises of the school should be rendered pleasing and agreeable to the mind. That there have been instances of considerable improvement, both mental and moral, while these transient motives have been before the mind, I allow; but deny that this improvement, especially the moral, has been effected through their influence. It does not seem reasonable, that these little toys should have a tendency to overcome the natural antipathy of children to mental and moral culture. But these toys bear no analogy to moral truth; nor have they any tendency to impart to the mind a relish for such a subject. Hence, whatever influence they may have upon the mind, must be wrong.

To hold up before the mind as motives these little premiums, leads that mind to place an undue value upon trifles, which it is the professed object of your moral discipline to counteract and destroy. And not only this, but it is holding out to the mind objects of contemplation and desire which divert it from the subjects you are labouring to impress upon the child. I appeal to the experience of every teacher in Sabbath-schools; did you never feel, when you have been talking to your class, that your instructions and counsels were nearly or entirely lost, when you saw the children gazing at a little picture, instead of listening to your words?

No matter how powerfully opposite principles or motives are made to operate upon the mind, it never can be made to act in favour of two different objects at the same time. To induce action, the one must necessarily predominate over the other; for if they act equally, the mind will incline neither to the one, nor to the other.

So long then, as the feelings of the child predominate in favour of your rewards, in vain do you attempt to impress upon it moral truth, or train it to intellectual habits: and when they cease thus to predominate, or the

mind becomes interested in the exercises of the school, the rewards, of course, are of no further use.

To the Editor of the American Sunday-School Magazine.

Hopkinsville, Ky. Aug. 10, 1828.

SIR—I regret no opportunity has offered until the present, of remitting to you a small debt contracted in the spring, and of sending on a fresh order for books. Our remote situation, and dependence upon the merchants to convey our remittances, must plead our apology, for what might seem *neglect*.

In the last year, our Sabbath-school has drawn the particular attention of some of the first characters in our town and adjacent country. An association has been formed for the support of the school; the result has been a considerable accession of patronage, an enlargement of the school, and greater promptness and attention among the teachers. Our summer roll has 104 names, average attendance 84. We have reason to rejoice that we seem not to labour in vain. Some of our youthful charge manifest the liveliest interest in the important truths we attempt to inculcate, and some who have removed to a distance recollect with fondness, the institution in which they were first taught the principles of religion. A little orphan boy, eight years of age, was sent to a respectable school twenty miles from home; he lived in the house of a pious man, who, often hearing the child speak of a Sunday-school, asked what he learned there, and why he was so much attached to it? Said the child, I learned my testament, and then my teacher told me what was the meaning of it, and talked to me, and tried to make me good, and then we sung and prayed. What! said the gentleman, I suppose your teacher prayed out of a book? No, said the child, she prayed out of her heart, and tried to make our hearts pray too. Well, said the gentleman, if such things are taught in Sunday-schools, we will have one here, and one was immediately commenced; and thus, we trust, God

is working in his own way, and sending forth his own little missionaries for the spread of these useful institutions. The sister of the child soon received a letter, in which the little boy begged her to tell his teacher, that they now have a Sunday-school, but he is very sorry they have no tracts or reward books. Another larger boy sent his teacher word, that he read two chapters in his Bible every day since he had left Sunday-school, and hoped they would soon have one where he was settled. We have in our school the grand-children of one of the most daring infidels, the history of whose death bed scene is calculated to make the ears of all who hear to tingle. It is nearly four years since the death of this man. I had the narrative from one who was an eye witness. He was a man in the middle class of society, with more reading and intelligence than is common, but which had been miserably perverted to the cultivation of infidel sentiments. In derision of all that was good, he had taught a little dog he had named Snow, to set on his hind feet, and with the fore paws brought together to make a whining noise, which his master called prayer; and, whenever in the presence of a Christian, would snap his fingers, and tell Snow to say his prayers, remarking that when he died, it was all the prayers he wanted. But this impious wretch was at last laid low by an incurable disease; the terrors of an awakened conscience seized upon his guilty soul, and his agonizing, piercing shrieks, drove those who had called themselves friends and his own children far from him. They would frequently leave him a whole day, and unless a despised Christian came to his relief, he was left to suffer for a drop of water to cool his parched tongue. The gospel was preached to him, and all its invitations and declarations of mercy to the chief of sinners held out, but groans of despair were the only answers returned. A neighbour, whose compassion for the poor wretch was deeply excited, seeing his neglected condition, offered to shave him, (his beard having grown more than an inch long,) but with a look of desperation, he seized hold of his chin, and gritting his teeth, replied, that

was a matter of no concern, before tomorrow night it would be singed off in hell!! But, said he, I want you and three other men (naming them) to swear you will grant a request I have to make. The man replied, he would take no oath, but any thing he could reasonably oblige him in, he would do. Then, said he, when I am dead, let my body be burned, and the ashes carefully collected, and divided into four parts; let each man take a part and go an hundred miles in opposite directions, and in every stream of water sprinkle some of the ashes; and then, said the impious wretch, (I shudder as I write it) I defy God Almighty to resurrect my body and increase my torment!! In this awful spirit of blasphemy he died, a flaming beacon to warn others to shun the paths of the destroyer. The horrors of such a death powerfully affected the eldest daughter, and for a while she appeared attentive to the duties of religion; but, as terror subsided, she gave herself up to the world, and even opposed her children going to the Sabbath-school; but last November, she in her turn was laid on a sick bed, and again recollecting the awful scenes she had witnessed in the death of her father, the ministers of religion were sent for, and after lingering some weeks, a hope was entertained that she had found peace in the blood of the Lamb. Since her death, the children have returned to the school; one of them has appeared to be the subject of religious impressions, and we do hope they will all prove as little brands plucked from the burning. Several schools have been commenced around us, and I have continual applications to give suitable directions as to their formation, &c. I have lent all the books in my possession treating on this subject, but nothing can effectually be done without an agent. The attempt to form schools is made, but not being properly organized and conducted, teachers and children become discouraged, and the school dissolves. Could a donation of primers, spelling books, and testaments be obtained, they should be faithfully distributed to the different schools, according to their need. The people in the country are

chiefly farmers, with an abundance of produce, but have no command of money; yet I have but little doubt, if a well regulated school can be kept up for six months in any neighbourhood, a considerable exertion would be made to perpetuate it. Will you, sir, plead the cause of these destitute ones; it is a good work, in which I doubt not God will bless you? My frequent importunity may appear troublesome, but my every feeling is enlisted in the Sunday-school cause in this country, whose rapidly increasing population demands some speedy and energetic efforts to be made for the instruction of the rising generation. May the Great Lord of the harvest send forth faithful labourers into this part of the whitening field, is the ardent prayer of one who wishes prosperity to Zion. A. A.

For the American Sunday-School Magazine.

THE AID OF MINISTERS WANTED IN SUNDAY-SCHOOLS.

The cause of the Lord Jesus Christ in this world, has, in a measure, been entrusted to his friends. For the improvement of this trust they are responsible; and if found faithful, an eternal crown of glory will be their reward. Among those who are in possession of this trust, certainly there are none who occupy a higher place than ministers of the gospel.—They are to instruct, warn, counsel, and urge their fellow men to the immediate discharge of their obligations. The influence they possess is great, and its effects are extensively observed and felt by others. A minister, as well as other men, is not only accountable for the talents which he brings into operation, but also for those dormant faculties which he possesses, and, either wilfully, or through ignorance, neglects to put in exercise. The plea of ignorance is the most plausible one which can be advanced for the apathy and indifference which some ministers manifest towards Sabbath-schools—but this excuse is weak. No man can be excused, on the ground of ignorance, for not performing his duty, when he has the means of becoming acquainted with it in his possession, or may have, if he but use ordinary exertion to acquire them. Surely the numerous

benefits which have resulted from Sabbath-schools must be sufficient evidence of their utility, and the necessity for their being planted in every part of our land, where there is a population. But a very large number of ministers are totally indifferent on this great subject. They have no disposition heartily to assist those engaged in this work; they withhold their public acknowledgments of the importance of Sabbath-schools, or make it in a heartless manner.—Children in their congregations are suffered to remain destitute of religious instruction and solemn admonition. Communicants and others are allowed, without one word of reproof, to neglect the opportunity of doing good, and advancing the cause of Christ, by teaching the young and ignorant. And what is the reason of all this? They have not yet entered into the spirit of Sabbath-school instructions, and are neglecting an opportunity of doing much good, by not exerting their influence in behalf of these institutions. Are Sabbath-schools unworthy of their attention? The enemies of the cause of Christ do not esteem them so lightly—and their hearts are set on destroying them. Ministers, by withholding their exertions from this cause, and not employing the talents they possess, are, in reality, favouring the adversaries of Christ and his kingdom.

The people generally, never will be informed on this subject, until their pastors cry aloud from the sacred desk and urge its importance. Let every Sabbath-school teacher endeavour to interest his pastor in this work, if he is not actively engaged in it already. Does he need any motive to excite him? Let him listen to the cry of the thousands of children and youth in our land, who are growing up destitute of religious knowledge. Let him reflect on the eternal condition of all who die in their sins, and if he have any love for souls, immediately exert himself, lest they perish through his neglect, and their blood be required at his hands. R.

ON PRAYER TO GOD FOR THE EFFUSION OF THE HOLY SPIRIT.

The necessity which exists that Sabbath-school teachers should earnestly

pour out their supplications for the influences of the Holy Spirit, is apparent, whether we consider the qualifications needed to make them efficient teachers, or the nature of the instructions they have to impart, or the character of those whom they are called to instruct.

Who but that Holy Spirit of God, who "quickeneth whom he will," can renovate a teacher's heart, and thereby capacitate him, from experience, to teach others what it is to be born again; one of the first and most important lessons a teacher is called to give? Who but that Divine Agent can shed abroad the love of Christ on the heart, which alone can render a teacher willing to sacrifice his own convenience for the glory of God and the good of souls, and to dedicate his talents, whether they be few or many, to the service of that Saviour who loved him, and gave himself for him?

Who but that Divine Inspirer of Truth can reveal the sacred mysteries of godliness, and impart clear, correct, and enlarged views of the doctrines of redemption, without which no individual can be thoroughly competent to teach others? Who but the "Spirit of Grace" can fill the soul with such a tender and lively compassion for the souls of others, as shall make it travail again in birth till Christ be formed in their hearts the hope of glory, and which shall support the mind under every discouragement, and urge it forward to renewed and increasing devotedness, notwithstanding every obstacle that may present itself?

Without this divine power from above, no spiritual, saving, eternal good can arise from the labours of the most gifted and devoted teacher. No: you may improve the manners of your scholar, but can you convert his soul? No: an archangel's skill cannot accomplish this. Sooner might you create a world, or reduce the universe to atoms. Can you unlock the understanding that it may discover the excellency of holiness, the heinousness of sin, or the preciousness of Jesus? Oh no! Your children are naturally blind; and the "natural mind knoweth not the things of the Spirit of God, for they are spiritually discerned." Unless accompanied by the influences of

the Holy One, your most judicious advice, and affectionate addresses and expostulations, will fall like water upon the ground, which cannot be gathered up again; or, like a stone dropped into the ocean, make an impression that will last but for a moment. Without holiness not one of your scholars shall see the Lord, nor enjoy the pure and unsullied felicities of the world above; and does it not utterly surpass your skill to displace the image of satan, and imprint upon the soul the image of God? Without faith it is impossible for any one of them to be saved, and this, like every other good and perfect gift, cometh alone from above. Thus is it apparent that to qualify the teacher, or to convert the scholar, the influence of the Spirit of the living God is indispensably requisite.

Again be it remarked, that the influences of the Holy Spirit are graciously and most explicitly promised:

Turn to the Old Testament, there we read, *Joel* ii. 28, I will pour out my Spirit upon all flesh. Again, by the prophet *Zechariah*, the Lord promises, I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and supplications. So also in the New Testament, we hear our blessed Lord, previous to his departure from this world, consoling his disciples in the prospect of his death, by promising to send the Holy Spirit. *John* xvi. 7. It was to bestow this gift of the Spirit to man that the Son of God laid aside his glory and sacrificed his life; and grounded on his merit we have the promise most unequivocally made to all, "Ask and it shall be given you, seek and ye shall find; knock and the door shall be opened." And lest from a sense of unworthiness we might be led to doubt the offer of so invaluable a boon, God condescends to reason with us thus: If ye being evil know how to give good things to your children, how much more will your heavenly Father (who infinitely transcends the best of earthly parents in wisdom and kindness) give his Holy Spirit unto them that ask him.

Can the thought for a moment be indulged that these promises were given to deceive us? They are the

words of Him who cannot lie. They were fulfilled on the day of Pentecost, when three thousand souls were brought unto spiritual life, and made partakers of that grace which is now consummated in glory. And in every age of the world since, these words have proved to be true in the happy experience of multitudes.

But it is of the highest importance to connect the means with the end: and we are authorized to expect the blessing only in that way which God has appointed. To whom is this promise made? and when to be fulfilled? To those, and those only that seek it. This leads me to observe further, that it is the duty of teachers most earnestly and habitually to pray for the communication of the Holy Spirit's influence, both to themselves and their pupils.

It was when the disciples continued with one accord in prayer and supplication that they themselves were filled with the Holy Ghost, and their hearers were pricked in their hearts, and led to cry out "What must we do to be saved?" So in the history of the church in all ages it is observable that men of great piety have been men of much prayer; and seasons when any remarkable effusion of the Holy Spirit has taken place, have been seasons of fervent prayer.

We are aware that all success is from God; but are we sufficiently impressed with the thought that the Spirit will be communicated in answer to believing, persevering prayer. If the suggestion thrown out in a work* lately published be true, that the good arising from Sunday-schools is small compared to the labour employed; may not the cause be traced to this—a want of prayer? "Ye have not," saith the inspired penman, "because ye ask not." You have no more of the gifts and graces of the Spirit because ye seek not more; or else seek in so indifferent, unbelieving a manner, as proves you are but little anxious to obtain it. "You have not" more instances of usefulness occurring in your view, because "ye ask not" with that fervency and frequency you ought for the gift of the

Holy Spirit. Do you complain of the dulness of your scholars, and of their deficiency of comprehension? Oh seek with redoubled ardour that influence which can open their understandings as it did those of the disciples going to Emmaus, to understand the scriptures. Is it your grief that notwithstanding your warnings, and exhortations, you perceive the dear objects of your care as thoughtless, careless, and rebellious as ever? Be not discouraged at this, but rather turn it to good account by making it serve as a stimulus to intercede with God more earnestly on their behalf. The seriousness, attention, and diligence of some of your scholars, it may be, affords you sincere pleasure, and you entertain the pleasing hope that they will be your crown of rejoicing at the last great day; yet you also tremble lest the great adversary of souls, and the pollutions of the world, should ensnare their souls, and thus the hopes you entertain be frustrated. Let your anxiety lead you to spread these cases before the Lord, who will not break the bruised reed nor quench the smoking flax. Pray for your children individually; lay their various cases and characters before God, not only on the Sabbath but in the week, when they are exposed to all the dangers of evil association and carnal inclinations.

Let those especially, who are called upon to conduct the devotional duties of the school, and to deliver exhortations to the children, manifest a becoming and constant dependence upon the influence of the Holy Spirit, and ever pray for the gracious influences of the Holy Spirit to descend upon the teachers and children. It is the custom of some Sunday-schools to hold meetings at stated times, for the express purpose of imploring the Divine blessing upon the instructions given—a truly laudable custom, and one which every school would do well to adopt, where there are a few individuals found to whom God has entrusted suitable talents for social prayer. We have the encouraging promise of the Lord himself, that "where two or three are met together in my name, *I will be in the midst of them.*"

The son of the Shunamite was restored to life in answer to the prayer

* Orme's Life of Urquhart.

of Elijah; but he afterwards died. If but one soul be saved by the instrumentality of your prayers, the benefit will be eternal, and therefore unspeakable.

Prayer is Heaven's appointed means of communicating blessings to the souls of men. "Nor let it," remarks a living writer, a friend of Sunday-schools, "seem more difficult to believe in the efficacy of intercessory than of personal prayer, even towards the procurement of eternal blessings. All prayer is but an instituted means connected by the Almighty with his own gracious purpose, and when viewed in this true light (apart from any idea of power or merit in the suppliant or the recipient) the one kind of prayer may be as really and safely conceived to be efficacious as the other. It would indeed be unscriptural for the offerer (as well as for the object) of intercession to believe that it can procure the spiritual and eternal good of another, unless it first procure for him that change of mind by which he shall be personally disposed to seek and obtain the pre-requisites of happiness; but nothing forbids the hope that it may initially conduce to these blessed results; on the contrary, the facts and promises of scripture often intimate that it often does so. Intercession for others is, in pious minds, a strong dictate of feeling; and ample assurances sanction our belief that these, like all their prayers, shall be some way or other not in vain.

"How do I know but that they will be fully answered? What then will it be for the perfected spirit to embrace with grateful delight those whom divine goodness prompted to seek its felicity, as well as to bow in rapture before that Saviour, who purposed, and prepared, and dispenses all felicity? yea, who is himself 'all in all.'

"With what feelings shall the child then bless *its teacher** before the throne of God, repeating with ardent acknowledgment—This was the unwearied and tender suppliant for my happiness—this the beloved hand which thy grace taught to sue, and to receive for me, the gift of repentance! And what will be the corres-

ponding joy of those whose weak petition shall be so remembered and rewarded! How (let every teacher say) can I neglect such a duty as this, which ought to be so pleasing and consolatory now, and which will yield, there is every reason to conclude, so affecting and delightful a recompense hereafter?"*

Beloved brethren, would you become efficient teachers? Pray. Would you be the instruments of saving souls from death? Pray. Oh! pray for yourselves and for your scholars, in your closets and in your classes; for your children in private, and *with* them in public; yea, without ceasing PRAY. God *waiteth* to be gracious. H. H.

Lond. S. S. T. Mag.

ON CONVEYING RELIGIOUS INSTRUCTION TO THE CHILDREN OF THE SPELLING BOOK CLASSES.

I wish to make a few remarks on the advantage that might arise in Sabbath-schools if every one who engages in so solemn a work, would seriously consider the vast importance of the word *teacher*; for if we are teachers of merely reading and spelling, we may be compared to the servant, in Matthew 25th, that hid his lord's money in the earth.

It is to the teachers of the alphabet and spelling classes to whom I more particularly refer. I think in some schools those classes are neglected with respect to spiritual instruction. Think not, my dear fellow teachers, you can do no good to the souls of those dear children, because they cannot read; they have souls to save as well as those who can read their Bibles. Where can we behold a more lovely sight than to see little children as they grow in years, grow in grace, and in the knowledge of the love of God? I would ask, how are those children to obtain any knowledge of God. There are many whose parents are living in open rebellion against him, therefore the souls of their children are entirely neglected. Can it be expected that children who have such parents have any knowledge of that which is good? I fear not. Where this is the case, is there not a double call for the teacher's exertions,

* *Parent* in the original.

* *Shepherd on Private Devotion.*

and prayers, on their behalf. If you value your own souls, I am sure you will feel for the souls of those committed to your care, and will not be content with teaching them to read only, but will have a higher object in view. I hope, my fellow teachers, you will not only feel it a duty, but a delight, to tell your children there is a God who made them, and all things they see or know, and that Jesus Christ is their only Saviour. Perhaps some may say, children so young cannot comprehend such things; but you must be plain and simple with them, strong meat is not for babes, it must be such as will suit their age. By questioning a child who has pious parents, you will find whether instruction is lost upon the tender mind, or not. It is my plan, when I get a new scholar, or one from another class, to ask where God is, and the answers generally given me, are these, up "sky," or, "up there," pointing upwards. Such replies I have had from children in the lower classes; but, my fellow teachers, how does this sound in your ears? I would put the question to all who bear the name of Sabbath-school teachers. If any one should be summoned to the bed side of a dying scholar, and to hear from his or her lips such words as these: "O, teacher, what agonies I am in, what bitter pangs I feel at the approaching messenger, which is coming very soon to summon me before that God, whom I shall tremble to behold. I have lived here as though this was my home; I have had no pious parents to instruct me in the things that belong to my everlasting salvation. I attended the Sunday-school, but alas, I never was told I was a sinner, that there was a God to be feared and honoured, and a Saviour of sinners. I could not read, nor do I remember being asked by my teacher if I ever prayed; or, if I knew I had a soul to be saved, or eternally lost."—If there are any such teachers, would not shame and confusion cover their faces; would they not be ready to exclaim, we are unprofitable servants. Should these few remarks reach the eye of any who has engaged in this solemn work, and is still going on Gallic-like, caring for none of these things, to such I would say with the preacher, Rejoice, O, young man, in

thy youth; and let thy heart cheer thee in the days of thy youth, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Yes, my fellow teachers, for all the idle hours we spend we shall have to give an account at the last great day. Ought not this then to stimulate us to more diligence and perseverance to work while it is day, for the night cometh when no man can work. Yes, teachers of the alphabet and spelling classes, there is work for you. Store your mind with hymns suitable for youthful minds, and those who take any of the monthly publications will always find something new and interesting to read to them; this I can say from experience. You must repeat old instructions over and over again, before your children will be able to remember what you have read or told them.—*Lond. S. S. T. Mag.*

PRINCE EDWARD CO. VA.

We are happy to say, that four teachers and one scholar have entertained a hope of conversion since last spring. Among these, there is a gentleman about 35 years of age, the head of a family, who ascribes his first serious impressions to the instrumentality of a Sabbath-school. While hearing a minister of the gospel, on one occasion, address the teachers on the importance of instructing their pupils in the principles of religion, he was brought to inquire most seriously, how *he* could discharge this duty, as he was not experimentally acquainted with them himself? The thoughts and emotions which this question awakened, eventuated, as we ardently hope, in the conversion of his soul to God.

Several of our teachers and scholars are now under deep conviction of sin, as we humbly trust.

Let it be particularly noticed, that twelve months ago, there was only one Sabbath-school in this large county. Therefore you will see that the most of our schools are in their incipient state, just beginning to show their beauty, amidst former desolations. Their plans of operation and instruction are, therefore, immature and contracted—their influence on those most closely connected with them, as well

as on the great mass of the population, is yet to be developed. A sense of their immense utility has not yet been so vividly and deeply felt, as to call for the united and liberal aid of the pious and wealthy; and all that we say respecting our Union is, that if we regard its prosperity during the past year, as a presage of its future growth, we have every reason to persevere in our efforts, and to hope that the latest posterity will bless God, that a Sabbath-school has been instituted among us.

FRANCIS BARTLETT,
Sec. pro tem.

HOPKINSVILLE, KY.

At a meeting of the citizens of Hopkinsville, held on Tuesday evening, 2d May, 1828, for the purpose of forming a society for the support of the first Sabbath-school—Dr. James H. Rice being called to the chair, and W. B. Atterbury appointed secretary, a constitution was adopted, and “the Association for the support of the first Sabbath-school, of Hopkinsville, the objects of which are to instruct children to read the sacred Scriptures, to excite their attention to the important duties of practical religion, and by every effort to endeavour to lead them to remember their Creator in the days of their youth,” was formed, and the following officers elected:

John Hawkins, Esq. President. Augusta Anderson, Directress. Dr. John F. Henry, Secretary. Dr. John M'Carroll, Treasurer.

WILLIAMSPORT, PA.

Several practical questions, proposed by the superintendent, have been answered by each member of the Bible and Testament classes, in Scripture language. This course will probably be continued until the whole ground of Bible truth shall be made familiar to the minds of the children.

The questions have been prepared so as to elicit, by the replies to them, the Scripture account of the depravity of man, his helpless and hopeless state by nature, and his remedy by grace. The Scriptures adduced are also illus-

trated and impressed upon the minds of the children, by the superintendents, by such observations as tend not only to give comprehensive views of the doctrine, but by such as point out its practical reference to the children themselves. A principal object also in proposing these questions to the children, was, that the attention of their *parents* might be drawn to them, as they have been uniformly requested to desire their parents to furnish answers for them, where any difficulty occurred in procuring them for themselves. They afford also, an extensive and continuously varied field of instruction, not only to the children, but to the teachers engaged.

FRANKLIN, VENANGO CO. PA.

We have grounds to hope, that some of our scholars, within the last year, have made choice of that good part that will never be taken from them. Two have united with the church, as also two of our teachers. Two of our scholars in the Franklin Sabbath-school, have obtained a hope and date their first impressions in the school, and it is expected will soon unite with the church; these things are grounds of encouragement for us to persevere, knowing, “that in due time, we shall reap if we faint not.”

LEVI DOD, Sec'y.

GERMANTOWN, PA. REF. CHURCH S. S.

Our pastor is never absent from the Sabbath-school, except when *other* *parochial* duties command his attention. He has attended since our last annual report *thirty-five Sabbaths*, and has often addressed the school on various subjects, and also conversed with the children individually, on the necessity of immediately seeking an interest in Christ, and of their living holy lives.

GEORGE P. SHALLUS, Sec'y.

POULTNEY, VT. S. S. U.

Our plan of instruction is, of course, very different from that pursued in our cities and larger towns. We have no children that need to be taught, in our schools, the rudiments of educa-

tion; such as reading, writing, spelling, &c., for our common schools are so liberally supported by taxation, that none are so poor but they may send their children, without any embarrassment to their circumstances. We make it, therefore, an exclusive object, to teach in matters of religion, as we have many among us, who are indisposed, or otherwise incapable of giving their children a religious education; and our plan is to fasten their attention to the scriptures, requiring them to recite verses from memory, or putting into their hands printed questions upon the Bible, that they may learn to give the answers to their teachers, who, in hearing them recite, sometimes propose other questions, and make such explanatory remarks as they may deem necessary. They also recite occasionally, verses of sacred poetry.

Several teachers who have been connected with our schools have professed religion since that connexion; also a number of our scholars have become hopeful converts to religion.

TAMMANY STREET, BALTIMORE.

The present superintendent took charge of this school about eighteen months ago, when it was composed of not more than 45 to 55 boys; since its re-organization under his government, it has gradually increased to from 90 to 100, regular attendants. Nearly all of the teachers were pious, their exertions were bent to the spiritual instruction of their children, and this was done perseveringly, and with hearts uplifted to God; and the consequence has been, that the God of Sunday-schools has granted them a special season of grace, and the dear children are now coming to their teachers, and inquiring what they must do to be saved. And, Oh sir, your heart will rejoice to be informed that several of the lambs have given themselves to Christ. The work is still progressing, and appears like a little shower before a greater blessing; it is not confined to the male school alone, the females have caught the influence, and it is spreading; and if the signs are not deceptive, it is going beyond the walls of the school.

VOL. V.—39

My dear Brother—It gladdens the heart to record such instances of God's special goodness, and does it not make a powerful appeal to every idler in the Lord's vineyard? Yes, and to every labourer too; I trust that the watch word of every teacher is, onward! onward!

WEST LIBERTY, OHIO.

Your Sunday-School Magazine has been conveyed to us by a kind Providence; the high motives it presents for patience and perseverance, has removed from our hearts many fears, and we now hope for better things. An attentive perusal of its interesting pages will have a tendency to awaken the slothful, strengthen the weak, and confirm the faithful in their efforts to bring children to Christ.

Under present circumstances, our report cannot say much to rejoice the heart of those interested for Sabbath-schools; yet, our difficulties certainly do not increase. Our cries for help ascend to Heaven, that He, who is swift to hear, and always prepared to pity, will mercifully extend his hand to our aid.

ALEXR. W. WALKER, Sec'y.

HEBRON, ALABAMA.

The exercises of the school are, reading the Scriptures, reciting portions of it, of hymns and catechisms by memory; we trust that both teachers and pupils have been much benefited. An aged father, whose whitened locks and palsied limbs, bespeak him ripe for eternity, has been heard to say, that his zeal in the cause of Christ, and his affections towards God and his people, and especially towards the young and rising generation, have been much warmed by an attendance on this institution. Six white members and one black member, have obtained a hope of salvation through a crucified Redeemer, and have united with his church, one of which has since gone to enter on the joy of his Lord.

JAMES P. MEANS,
Corresponding Sec'y.

WHEELING PA. SUNDAY-SCHOOL.

One of our female scholars lately

died, who, under Providence, owed her first religious impressions to the blest labours of her faithful teacher in the Sabbath-school. The Lord has made bare his arm in the conversion of three of the teachers of our school.

Our library has increased to about 270 volumes, and is doing much good. Our ministers feel interested in Sabbath-schools, and encourage them by their frequent attendance. Besides our own school, we have two others in this place, one managed by our Episcopal brethren, the other an African school, taught by our white brethren of different denominations, and is doing incalculable good among that neglected and degraded people. Nearly all, and I believe all of the adults, have passed from their alphabet to the Bible and New Testament with a steady and rapid march, not in any degree inferior to the most active and vigilant of our white children. Our school is not discontinued any part of the year. I think the effect of Sabbath-school labours in our little nursery is very visible in the every day deportment of our scholars. It has produced a jealousy in several, to rival each other in doing good, and in manifesting a moral, serious deportment; and I have reason to think, it has been the means designed by heaven, of calling the attention of several of our scholars from the perishable things of time to the awful realities of another world. They have not only intimated this in the prime and vigour of youth, but have evidenced an acquaintance with the Saviour on a dying bed. In view of this solemn change, some of our dear children have rejoiced with joy unutterable and full of glory, and have gone, no doubt, to take a seat in the upper sanctuary, to ascribe all the glory of their salvation to him who died and redeemed them by his precious blood, made known to them through the channel of Sabbath-school instruction. Oh, my dear sir, Sabbath-schools cannot be estimated too high; they are doing incalculable good in this part of our country, and in every other place where properly attended to. They are of the Lord's right hand planting, and must and will prevail. They are nurseries, out of which the Lord will plant his church, when we

who are now engaged in this blessed work, will lie in the dust.

A. S. TODD.

UNFAITHFULNESS OF TEACHERS.

The secretary of a Sabbath-school in Delaware, states in a letter to the Corresponding Secretary, that one great hindrance to the prosperity of Sunday-schools, in the place whence he writes, is *the want of faithfulness in the teachers*. "They are too backward—will not pray with their scholars, nor instruct them in the principles of religion." What mockery is this? Unquestionably the superintendent or teacher who does not pray in his school, seldom, if ever, prays for it in his closet. The same writer adds, "We had one death among our scholars the last year, a boy about thirteen years of age. We have hope that he died in the faith, from what we heard, though his teacher *had no conversation with him*." How can the *prayerless* teacher be expected to feel willing to *converse* with a scholar, about the things of eternity, even when the child is about departing into that unseen world. Faithless Sabbath teacher! think of this.

SAVANNAH, GEORGIA.

These schools have had an evident and beneficial effect upon the morals and habits of the scholars. There is little, or none of that profanity found among them, which was so prevalent a few years since.

There is a general interest, which seems to pervade all departments of these schools; both teachers and scholars appear to be warmly and zealously engaged in the same laudable work,—the glory of God, through the understanding of his word.

To aid the cause of the Sabbath-schools, a society of ladies has been recently established in this city, under the title of *The Sabbath-School Relief Society*; the object of which is to seek out and relieve such poor children, whose circumstances are so indigent, that they cannot decently appear at either of the Sabbath-schools, on account of their clothing.

WILLIAM CRABTREE, JR.

OGLETHORPE COUNTY, GEO.

The Sabbath-school cause is evidently gaining ground in this state. Prejudice is giving way to sound reason, in some of its enemies, and I trust and pray, that ignorance may soon be removed from the minds of all, and that our Master would hasten on the glorious day, when *every* child of a suitable age, may be taught to love and obey God, in a Sabbath-school.

NATCHEZ, MISSISSIPPI.

We have three Sunday-schools in Natchez; but only one auxiliary to the American Sunday-School Union. The aggregate number of children attending the three schools, is about 200.

The interior of our state, however, is very destitute of those institutions, and a Sunday-school missionary might spend his time to much advantage in this state, for a few months at least. Public sentiment appears to be very favourable to the institution, and all that is wanting to the establishment of a Sunday-school in every populous neighbourhood, as well as every town and village in the state, is, for some influential individual in each of those places, to take up the matter.

I do hope that the time is not far distant, when the blessings and privileges of Sunday-schools may be more extensively enjoyed by the youth of our state; when, instead of the peace and quietude of our villages, on the Sabbath being interrupted by the noise of mischievous youths—each return of the sacred day, shall witness a number of them called together to receive useful instruction.

JAMES BURKE.

CHARLOTTE, VERMONT.

The east division reported 57, as connected with the school, embracing parents and children, who nearly all recite; a few excuse themselves for advanced age, though desirous to hear the rest. The plan pursued here, and in the other divisions also, is, to answer a question previously proposed, by

Scripture quotations, either written or committed to memory.

The central division contains 50 persons, who recite answers to the questions proposed, in Scripture language. The questions are substantially the same as those commonly proposed in a course of study for theological students. This division also contains 30 children, who recite a few verses in the Psalms, and passages in answer to some plain question, involving a precept of the gospel or some important maxim.

But little time is occupied in the mechanical business of the school,—as much as possible within the time allotted, is given to the business of giving and receiving instruction.

NOBLE LOVELY.

WALTHOURVILLE, GEO.

One of our female teachers made a public profession of religion, during the past year, since her connexion with the school. Several of the scholars were awakened at a recent three-days-meeting, at Medway Church. They have retained their serious impressions, and we have just learned that the whole school at Walthourville is in a very interesting state, a great deal of religious attention being manifested.

We have found the "Sunday-School Teacher's Magazine," to be both interesting and useful, and shall endeavour to promote its circulation. We have already obtained 15 subscribers to the Youth's Friend, and shall continue our exertions for this purpose.

Our school is literally a union of different denominations; and has been occasionally visited by *ministers* of different denominations.

HETTY AUGUSTA DUNWODY, Sec.

CANTON, STARK COUNTY, OHIO.

To the Corresponding Secretary.

Dear Sir,

You will herewith receive a copy of the constitution of the "Canton Sunday-School Society," together with three dollars, which I am directed by

said society to transmit to you, for the purpose of connecting this school with the American Sunday-School Union. This school was formed and put into operation in December, 1825, through the exertions of the Rev. Mr. Morrow, and has continued without intermission, and with more or less success, until the present time. The books and tickets, since the commencement of the school, have been purchased from your depository in Philadelphia, but it has never before been united to the Union, as an auxiliary; and the only reason, I presume, has been, that some of the managers had the impression, that such a connexion required the payment of three dollars *annually*, which was more than we could contribute, without injuring the school. We have, however, been satisfactorily informed, that it requires but one such payment, and as we have always desired such a connexion, it was unanimously agreed, at a meeting of the society on the 11th instant, to become auxiliary.

We have also formed the resolution to procure a small *library* for the school; our funds are limited at present, but we hope to make future additions as we shall find it expedient.

The friends of Sunday-schools here, entertain the hope that these institutions will exhibit an antidote to infidelity; they feel encouraged to renewed and more diligent exertion in this cause for that reason. The rising generation is the hope of our country—the hope of the church. Infidelity is stalking abroad in various habiliments, and it behooves the patriot, the philanthropist, and the Christian, to be deeply interested in the cultivation of religious and moral principles in the young.

That we may be encouraged and sustained in this work and labour of love, we have placed our school under the parental and fostering care of your Union.

Earnestly desiring the prosperity of the American Sunday-School Union, and the advancement of true religion throughout our country and the world, I remain, dear sir,

Yours, &c.

By order of the Society,

JOHN SAXTON, Sec.

VERMONT SABBATH-SCHOOL UNION.

The third annual meeting of the *Vermont Sabbath-School Union*, was held at Burlington, on Wednesday September 12, 1828; the Rev. Thomas A. Merrill, Vice President, in the chair.

The business of the society was opened with prayer, by Rev. Mr. Beman, of Troy, N. York.

The corresponding secretary read the report of the managers.

The report was accepted, on motion of Rev. Mr. Child, seconded by Rev. Mr. Eastman.

On motion of Rev. Mr. Shipherd, seconded by Rev. M. Beman,

Resolved—That the permanent establishment of a general agency and a general depository, is of primary importance to the interests of the Vermont Sabbath-School Union.

The gentlemen who moved and seconded these resolutions, together with Rev. Mr. Bushnell, addressed the society in speeches full of valuable thought and warm feeling.

The following officers were chosen for the ensuing year. Hon. Chauncey Langdon, *Pres.*; Rev. Leonard Worcester, Rev. Thomas A. Merrill, *V. Presidents*; Hon. Robert Pierpoint, *Treas.*; Rev. Charles Walker, *Cor. Sec.*; E. C. Tracy, *Rec. Sec.*; Rev. Abraham Bronson, Rev. Amos Drury, Rev. Simeon Parmele, Deac. Nathan Coolidge, Hon. Israel P. Dana, Rev. Beriah Green, Rev. Willard Child, Rev. John Richards, William Page, Esq., Rev. Daniel O. Morton, Rev. Ephraim H. Newton, and Rev. Charles White, *Managers*.

We subjoin an extract from the speech of Rev. Mr. Child, of Pittsford.

“When we say that the period of childhood and youth is peculiarly, and almost exclusively, the season for fixing deep and permanent impressions, forming habits, and establishing character,—what is this, but to say that this is the season on which the reformers of a guilty world, must mainly depend for their success? Take a single parish. Let it be one where the institutions of religion have been for a long time in active and faithful operation, and where divine influences

have given extensively a happy effect to the 'means of grace.' In that parish, wherever selected, you will find not a few, of mature years, or descending into the vale of life, whose 'hearts have waxed gross, and whose ears are dull of hearing.' Painful, indeed, is the interest with which the Christian heart contemplates these veterans of impenitence. But would it be wise in the Christian minister, to expend much effort directly on such as these?

No Sir: let him look out for the young—let him gather them together in Sunday-schools and Bible classes, and with a wisdom and simplicity learnt only in the school of Christ, let him teach them to ponder upon the instructions, life, and death of the Son of God, until his image is indelibly stamped upon their hearts—until each one of them shall long with intense desire to impress with his own steps, every foot-print of the Saviour here upon earth.—While engaged in this blessed work let the minister of Christ collect around him the chosen and tried band of Christian disciples; let him tell them what he would do; point out to them the budding hopes of the church; engage their sympathies—their prayers—their earnest co-operation. Pursuing this course, he shall soon find, in the increasing 'knowledge and grace' of *Christian parents*, the happy result of his efforts. The Bible will be studied, instruction will no longer be drawn from the stagnant pools of tradition, but fresh and sparkling from the living fountain of truth. The religion of the family circle, warmed and exhilarated by such an influence, shall start into new life, and every movement of Christian duty shall have an ease, alertness, and vigour, before unknown. And while the minister and his faithful coadjutors are thus earnestly directing their hopes and bending their energies to the religious culture of childhood and youth, let them be assured that no more effectual way can be devised to touch and subdue the ungodly man of mature years. Apparent neglect may awaken his apprehensions. And as he looks upon one and another of the youthful band, smitten with godly sorrow for his sins, hastening to the cross for salvation, if his moral sensi-

bilities be not quite palsied, he shall feel an unwonted stirring of his conscience and heart. He will look into himself, and he will be *troubled*; the sturdy man will yield, and he will go and prostrate himself at the feet of Jesus, subdued and docile as the little child, that kneels and weeps by his side.

Judge, too, of the probable bearing of the rule of action now insisted on, upon those gigantic sins, which threaten to tread us into the dust. Gather together as many as you can, of those who will reverence the Sabbath day; let them form wise plans, and lay themselves out unsparingly to check the portentous violations of this holy day. I doubt not the blessing of God will be upon them. Yet after all, that man who has grown up from childhood, with no reverent associations clustering around its sacred hours, will hardly, when interest or pleasure calls, 'turn his foot away from polluting the Sabbath.' But go out into the highways and fields; bring up the little vagrants to the house of God—to the Sabbath-school; teach them to fear, and love, and obey him who says, 'remember the Sabbath day to keep it holy;' and when another generation shall stand up in the land, they will 'walk softly before the Lord,' and the impious Sabbath breaker will have perished from the way.

"I need not repeat the same thought, in its connexion with the exertions which the church is now loudly called on to put forth for the promotion of temperance. It is a painful lesson, but we have been compelled to learn it, that the star of hope has almost gone down upon *that* man, who has begun to drink deeply of the poisoned cup. And now turning away with aching hearts from the victim of intemperance, the abettors of reform say, let us lend all our energies to keep those who delay, from entering that treacherous way which is marked with hardly a returning footstep. O, then, ye holy and benevolent men, while with an earnest voice I bid you 'God speed,' permit me to say, look well to our children and youth. Watch them with an eye that never slumbers; defend them with a hand that never

tires; fence them all around with the 'two-edged, flaming sword,' that the monster intemperance may never so much as lay his finger upon them,—for his touch blisters, and is followed by a deadly gangrene.

"And would you, sir, raise up a marshalled and furnished host, to come 'to the help of the Lord against the mighty,' in that struggle soon to determine whether Jesus Christ shall any longer, by fraud and force, be kept from his blood-bought possession, the Sabbath-school and the Bible class must be your hope. Take that little child and lead him to the cross, and there, when his heart breaks and melts, and is poured out in godly sorrow, tell him of that spirit which was in Christ Jesus—tell him what it is to live, not unto himself, but unto him who died for us—spread before him the map of a world 'lying in wickedness,' and tell him what the Son of God would have him do.—O teach him these lessons quickly and faithfully, and be sure that he feels them, before his contact with a selfish world wither his heart and clench his hand."

THE FATAL LADDER.

The Fatal Ladder; or, Harry Linford.

American Sunday-School Union,
1828, pp. 126, 18mo.

"*Ponder the path of thy feet,*" is a motto well applied to this little narrative. It is an attempt to trace the easy progress of unthinking youth in the way of sin, after having been once led to turn aside from the path of rectitude and peace. Having been induced to take the first step on the rounds of the "Fatal Ladder," they turn a deaf ear to the voice of admonition and reproof. They "*walk in the counsel of the ungodly,*" and from this the deluded victim of vice whom Satan has blinded, finds the descent more easy, and is seen "*standing in the way of sinners;*" and frequently

how rapidly he hurries on towards his own destruction, and we behold him "*sitting in the seat of the scornful.*"

Who has not wept, who has not mourned over such a prospect as this?

Who has not beheld the bright promise of an early day, shrouded in darkness long before it reached the noon? and the blossom, whose opening beauty charmed the sight, before the appearance of the promised fruit, wither and fall to the ground?

And who does not rejoice in the efforts that are now put forth by the servants of the Most High God, to rescue from the paths of sin and folly the young and rising generation of our land. May our God bless them, and crown all such hallowed efforts with success. And may his peculiar favour rest upon those who are engaged in winning unto Him that class of young persons for whom the little work designated at the head of this article is especially designed: namely, apprentices.

Harry Linford was an apprentice. His widowed mother placed him under the care of a respectable mechanic, one who was faithful to his charge in preparing his apprentices for earning a living, by a correct knowledge of their business; but who felt not the value of his own soul, and of course, could not be expected to care for the souls of others. Harry was quick in comprehending his master's instructions, and industrious during working hours; and when these were over, he was permitted to go whither he would, and employ himself as he pleased, without any inquiry being made of where he was, or who were his companions. Placed in this critical situation, Harry despised the advice of a pious fellow-apprentice, and listened only

to the voice of those who would lure him on to destruction.

Thus he continued, until as a journeyman he had more liberty, more money, and went greater and more daring lengths in wickedness. At last meeting with one of those baneful messengers of the evil one, an infidel book, the unfortunate young man rejecting the earnest entreaties of his early friend, read, and swallowed the poison with eagerness, and thus became a slave to sin. In the forcible language of our author,

"He is in subjection to sin, and the eyes of his understanding have been, as it were, bandaged by infidelity, while he was let down to the Fatal Ladder's lowest round, and placed in 'THE SEAT OF THE SCORNER.' If the deluding bandage is not removed while the cord of life supports his perilous seat, the strong arm of death will tear that bandage away, and the light of truth will then show to him the reality of that awful state into which his next step must be a plunge. He will then know that the infidel's promise of everlasting sleep, is vain, and that sleep or hope comes not where they would indeed be precious." P. 24.

This work is another valuable addition to the Sabbath-school library, and, if we are not mistaken, it is another pledge of the author's devotion to the interests of children and youth, in furnishing the catalogue of the American Sunday-School Union with some of its most valuable contents.

While special efforts are making for the religious and moral instruction of apprentices, (and in this city most successfully,) this book may be considered a desideratum, and should be placed in the hands of every young man who belongs to this class of the community. We warmly recommend it to the attention of parents who

would avoid the sin of Eli, and train up their children the way they should go; and more especially do we recommend it to all those youth who are not blessed with the instruction and care of a faithful and pious friend.

THE ISLE OF WIGHT.

A Visit to the Isle of Wight. By the author of "Pierre and his Family," "The Catechist," &c. &c. pp. 87. 18mo. A. S. S. Union. 1828.

A former work of this author (Pierre and his Family) is so well known, and so universally admired, that few will be willing to neglect the opportunity of perusing another pleasing little volume from the same pen: and there are few, we think, who will not be gratified by the perusal. As the title page professes, the book contains a narrative of a short visit to the Isle of Wight; a description of some of its beautiful scenery, and of the interesting family of an early friend, with whom the writer accidentally meets on the passage to the Isle. The near approach of the little party to the Island is thus described.

"The splendour of the sun's parting rays as they gradually sunk away, was succeeded by the soft and soothing shades of a summer twilight, than which nothing could possibly be sweeter. And as we drew near and nearer to the Isle of Wight, its coves, woods, villas, and cottages, scattered among poplars and lilacs, became conspicuous one after another: while its long-extended pier, running out like a gallery over the surface of the deep, whose blue waters slept quietly beneath it, now became the object towards which we looked with delight—towards which indeed some of our party looked with longing expectation; for there, already visible by their white dresses, a dear group of children anxiously

awaited the arrival of one whose occasionally averted eyes, as if conscious of gazing on them with an impatience too ardent, bespoke the deep interest which she felt in beholding them."

The joy of the children at meeting their beloved parent, their gentle manners and affectionate kindness, is then placed before us. The Christian tenderness and wise management of their amiable mother, is happily exemplified throughout the whole. Especially is it manifest in the sweet solemnity of family worship, on the morning after their arrival.

"When all were quietly seated, and the children had found the place in their Bibles, their dear papa being at sea, and their uncle having left them early in the morning, to return to London, mamma herself read a portion of the Holy Scriptures, and then prayed with her family. Her voice sounded soft and solemn while thus employed in reading the word of God, and most sweet and holy in prayer and supplication. Her petitions for the absent master were affecting." P. 16.

"The whole service concluded with the words of the Lord's prayer; in repeating which, the children and servants all chimed in: I thought I had never heard any thing more touching than the voices of the dear children, as they followed their mother in their prayer. It seemed like the chirping of an unfledged brood in their little nest, each at once asking something from their heavenly parent.

"Blessed surely, said I to myself, is every one that feareth the Lord, that walketh in the way of his commandments. How lovely, how gentle, how amiable is true religion! How good and pleasant it is for parents and children, and domestics, thus to dwell together in the unity of a common faith—worshipping one God and Father in Christ, and serving one master: surely, if any where, the Lord here commandeth the blessing—even life for ever more." P. 17.

We could say more, but we refer our readers, particularly our youthful ones, to the work itself.

HELEN MAURICE.

Helen Maurice; or the benefit of early religious instruction exemplified.
144 pp. 18mo. Am. S. S. U. 1828.

We were much pleased by a perusal of the above named little volume. We think that the "benefit of early religious instruction," is, as the author promises, "exemplified" in the instructive and pleasing history of "Helen Maurice." The mother of this little girl died when she was quite young, and by her father she was consigned to the care of an aunt, a lady who was fully competent to the charge which he felt himself unable to perform. Helen was an indulged, self-willed child, and had never been "led in the way she should go," consequently, she occasioned her aunt much uneasiness and solicitude. Mrs. St. Felix desired for Helen above all, that she might become a child of God, "a new creature in Christ Jesus," now in her *youthful* days: and to this end her daily and hourly instructions tended; and to this end her fervent petitions ascended to a throne of grace that God would bless her feeble endeavours. For a long time her prayers seemed unanswered, until at length an alarming visitation of God's providence in the family of a neighbour, was the means of awakening Helen's attention to serious things. The faithful preaching of God's word was also blessed to her, and she became a hopeful subject of divine grace, at the age of twelve years. We take our leave of Helen at the age of sixteen, for the first time a communicant at the table of her Lord, a faithful and diligent Sabbath-school teacher, and an active and zealous Christian.

With this imperfect sketch, we

leave this interesting little work, and we cannot but hope to be speedily and frequently gratified by a perusal of the productions of the same pen. And while we cordially recommend this to our readers, we would ask, are there not some among them, especially females, who could in this way engage in the cause of benevolence, and lend their efforts to aid in the great work of instructing and enlightening the youthful mind?

AN EXTRACT.

Be not weary in well-doing.

2 Thess. iii. 13.

A parish resolves to establish a Sunday-school—it is organized and put in operation, and every thing seems to promise success. Teachers embark in it with alacrity, and the classes are numerous and punctually attended. The parents are often present while the business of instruction is going on, and their presence gives animation. For two or three years, perhaps, the experiment succeeds; but at length, the impulse of novelty being spent, there is a visible declension in the conductors of the school from their first works—the attendance of the pupils becomes irregular—they come late when they come at all, and the teachers soon follow their example. Many are absent, without sending a substitute, leaving their classes to take care of themselves. If the ladies continue their assiduity, *the gentlemen* gradually disappear from the school-room—they do not see that much good is done—they think it is the proper business of the parents to instruct their own children—they excuse themselves in a variety of ways; when the real difficulty is, they are *weary in well-doing*.

LONDON RELIGIOUS TRACT SOCIETY.

The committee of this noble institution, have granted a donation of their "Religious Library" to the American Sunday-School Union. It embraces all
VOL. V.—40

their publications, except *tracts*, and will be particularly valuable to the committee of publication, as from it they may make some selections for our own catalogue. At the last meeting of our Board of Managers, they passed a vote of thanks for this liberal grant, which has been communicated; as, also, a similar vote to the London Sunday-School Union, for a grant of specimens of books.

MARYLAND UNION.

The superintendent and teachers of the Sabbath-school, attached to the Associate Reformed Church, under the pastoral charge of the Rev. Mr. Duncan, have given us the following report:

The school is at present in a most flourishing condition; with thirteen teachers, and one hundred and thirty-two boys, of whom about one hundred regularly attend. We have abundant reason to believe that our school has been the means, through the agency of the Holy Spirit, of conveying to, and sealing upon the hearts of many of the children, those truths which have made them "wise unto salvation."

On a Sabbath, early in the month of March last, an unusual seriousness manifested itself among the children under our care, and as we were anxiously waiting for an answer to our prayers for the conversion of souls, it was thought advisable to appoint a meeting, for religious exercises, on the Tuesday evening following. The meeting was appointed, and at the time a large number of boys presented themselves. The meeting was opened with singing and prayer, and after an exhortation, a request was made, by the superintendent, that all those who felt anxious for the salvation of their souls, and desired to be instructed in the way, should kneel down at a bench appropriated for that purpose. In a moment the bench was filled, and others kneeling at their seats; a spirit of awe and of deep conviction seemed to pervade the place, and the cry was extorted from many of the children, "*What shall I do to be saved?*"—and, blessed be God, the Saviour has re-

vealed himself to many of them, (more than twelve,) in washing away their sins, and in giving them, we trust, the "Evidence of the Spirit, bearing witness with their spirit, that they are born of God." These children have been traced home, and have there given evidence of a change of heart. The work still continues, and as we profess to be among those who do not believe that a coldness must necessarily ensue after a revival of religion, but that the good work will abide with us continually, we trust in God that our faith may be strengthened, that deep humility may be our brightest qualification as teachers; that we may be willing to do or to suffer any thing for the cause of Christ, and that both our zeal and love may grow more and more fervent, until every boy in our school shall become a monument of saving grace.

Shortly after the establishment of our Tuesday evening meeting, the girls, attached to the Female Sunday-school, of the same church, requested permission to meet with us, which was granted. A work of grace soon manifested itself among them, as among the boys; and at the sacramental season, which ensued shortly after, no less than *eight* attached themselves to the communion of the church, all of whom continue to adorn their profession by a godly walk and conversation. One of these girls, after being seriously convicted of a sense of her danger, returned home, where she showed to all around, and particularly to her mother, the deep concern she felt for the salvation of her soul. Her mother, who had been previously a professing Christian, but who had never felt a change of heart, or even the necessity of it, on seeing this concern of her child, and also her great joy when she found the Saviour, which she soon did, began to inquire, within herself, as to the state of her own soul in the sight of God; and, finding how slender the foundation was, upon which she rested for salvation, came to the Tuesday evening meeting. Here her convictions were deepened, and were not effaced until she found an interest in the atoning blood of the Lamb. The father, who until now, was altogether careless about those things, began to be alarm-

ed. The guilt of many years weighed heavy on his heart, and *he* rested not until he too found Jesus to be to him the "chiefest among ten thousand, and the one altogether lovely;" and now, although forty years of age, he is not ashamed to be found in the Sabbath-school, learning, from the Scriptures, the way of eternal life. Thus have this family been brought to submit to the operations of Divine Truth, through the influence of a Sabbath-school.

METHODIST UNION CHURCH SUNDAY-SCHOOL SOCIETY.

From the 9th Report, 1823.

The benefit of Sunday-schools, though chiefly designed for the children, is not always confined to them. The penetrating views of Eternity can alone unfold the extent and amount of good accomplished by this God-like scheme of benevolence. While faithful teachers, prompted by feelings of compassion and love, are employed in endeavouring to impart the salutary lessons of divine truth to their youthful charge, they are themselves, "taught of God," and are made the recipients of the same blessings which they seek to confer upon others.

In the progress of school No. 2, we have had many instances of proof that the advantages are not confined to those immediately connected with it, as scholars and teachers.

The books issued from the library, are taken home by the children, who apply to the parents, or others, to assist them in reading and understanding them; and in this way the silent but powerful messages of divine truth are communicated to the guilty consciences of those who would otherwise refuse to receive it. The practice of inquiring after the absentees, frequently affords an opportunity of conveying a word of seasonable advice to the parents.

One remarkable instance of this kind is recollected. Some of the female teachers, when upon a tour of this kind, called at a certain place, to inquire after an absent scholar. Upon entering the house, they were struck with the appearance of filth and

wretchedness manifest in every direction. The object of their visit was announced, when, in answer to their affectionate inquiries, they received little but an abusive reply from the drunken and miserable father. The mother received them very differently, and finally communicated a brief outline of their history.

They had been in prosperous circumstances—were respectable and happy. The husband became dissipated.—Loss of property and character ensued; and finally, they were reduced to their present state of poverty and wretchedness. The intemperance of the man, had laid the foundation for a disease which was rapidly hurrying him to the gates of death, and the sentiments of infidelity which he had imbibed, rendered his case awful, and almost hopeless.

The visitors, however, became interested, and notwithstanding the discouragements, resolved to do something for their relief. They were provided with fuel, food, and clothing, and an effort was made, but in vain, to convince the man of his dangerous situation. Subsequently, the visits and the efforts were repeated, and eventually, the Lord saw fit to bless these means, to his awakening and conversion; and in a short time after, he died happy, in the triumphs of faith.

School No. I, was organized in July, 1819, having now been in operation nine years.

In the course of so long a time, it might naturally be expected that very great changes should have taken place;—and this has been the fact.

Many of those who were originally, and who have from time to time been entered upon the records, as *scholars*, have since become *teachers* in the school, and *members* of the church. And hundreds of those who have been gathered in from the lanes and alleys of our city, connected, very frequently, with the most miserable outcasts of society, and exposed to the most dangerous associations, have experienced the salutary influence of religious instruction, and have left the school with every prospect of becoming useful and respectable members of society.

In looking over the list of the first teachers who were engaged in this

school, we recognised but two of those who still continue connected with it.

Some have gone to receive their reward in heaven; others have been compelled, from various causes, to abandon their situations; and two of those who were engaged as teachers of the school, at its commencement, have since become distinguished teachers in the church of Christ.

Others, since that time, have taken their first lessons in the art of winning souls, at this school, and from thence have been commissioned to go forth into a more extensive field of labour.*

But notwithstanding the revolutions sometimes produced by these circumstances, our school has continued prosperous.

As the different posts have, from time, to time been vacated by their occupants, Providence has supplied others to fill their places, and we have never been left so destitute, in any department, that the regular routine of duties could not be performed.

The progress which the scholars have made in their various studies, and the general improvement of the school, is highly encouraging.

During the past year several decided cases of seriousness have been remarked, and one has given good evidence of a change of heart, and has been received as a member into the church. And although these cases have not been so numerous as we should have wished, still we are not discouraged; but in reliance upon the divine favour, we would resolve to go forward with increased exertions, and by the blessing of Heaven, we would hope for greater success in the year to come.

Impressed with the vast importance of the duties that devolve upon us, as managers and teachers of these schools, being called upon to watch over the welfare of those committed to our care, and feeling our own entire insufficiency without divine aid, to perform the difficult task; we have introduced a regulation to set apart one afternoon in a month, for the special purpose of supplicating Almighty God for a blessing upon our labours.

There has, likewise, been a committee appointed, for the purpose of

* Two of whom were present.

establishing a class in each of the schools, for the benefit of those who are supposed to be under serious impressions, in which, as a kind of nursery, they may be placed; and may thereby be preserved from the evil effects of an association with those of a different character, and receive such instruction as their peculiar situation requires. These, and similar measures, have been adopted to promote the objects of the society, and as far as we have had an opportunity of testing their utility, our expectations have been fully realized—and we think the present state of our affairs warrants the promise of more abundant prosperity in future.

SUMMARY.

Average Attendance.

	Tea.	Scholars,	Lib. vols.
School No. 1,	35	120	350
2,	21	100	130
3,	9	75	—
3,	65	295	480

For the American Sunday-School Magazine.

THE EFFECTS OF SABBATH-SCHOOLS THEIR BEST RECOMMENDATION.

A few years ago, when residing in a pleasant village in the state of Massachusetts, I was providentially directed, on a fine evening in the month of June, to change my accustomed walk for exercise. In my walk I was accosted by an interesting child, who inquired if I were not one of the Sabbath-school teachers? On hearing my affirmative answer, she sighed, and observed that she had long been anxious to attend the Sunday-school, but her parents had forbid her. I asked the reason of her parents' objections. She wept profusely, and said her father was intemperate, and her mother so wicked, that when she asked to go to the Sunday-school, they would chastise her for it, and on the Sabbath they would make her work all day. "O," said she, "if my parents were willing, how glad I should be!" "Will you direct me, my child, to your home?—I will have some conversation with your parents, respecting your coming to Sunday-school." "O

yes," she replied, "and will thank you too."

On entering this mansion of parental cruelty, I breathed forth a prayer to God, that he would cause this visit to be long remembered by me, and by all its inmates. The child introduced me as one of the teachers in the Sunday-school, who wished to have some conversation with her father, on the subject of permitting his daughter to become a scholar in our school. "You wretch," he exclaimed, to his child, "have I not forbade your going to such places?—and he then called for his rod to chastise her. I felt that I was in a delicate situation, and at first, stood amazed at such unnatural cruelty. I observed to the man, that I hoped he would not punish a child so promising, and particularly that he would not do it on this occasion, as I was the cause of exciting his anger. "Your little daughter, sir, is kind and obedient to you in all your commands, is she not?" He answered "Yes," and asked, "Who are you?" "I am your friend," I replied, "and wish to have a little conversation with you, if you please." "Well," says he, "talk on."

I hoped he would not correct his child on account of my calling to see him, as I was pleased, on meeting her, with the simplicity of her conversation, and thought I should be pleased to see her father. "Sir," he answered, I will take your advice: Jane, you will attend to your evening's business."

After conversing with this man, for nearly two hours, on the subject of Sunday-schools, and the propriety of his consenting to let Jane go, he partially promised she might. "What say you, *mother*, to our Jane's going to Sabbath-school?" The mother refused with an oath, and my heart began to despair,—when I thought I had succeeded, I was disappointed from a quarter that I did not expect. I continued my entreaties for a short time, but to no purpose, and promised that I would call again.

On the following day, I bent my way to this unnatural and unfeeling family. After the usual salutations, I renewed the subject of the preceding evening, and after three hours' painful

and laborious conversation, gained the consent of father and mother, that Jane might become a Sunday-scholar.

The next Sabbath, with grateful feelings to God, I had the pleasure of conducting and introducing Jane into the Sabbath-school. She was furnished with suitable books, and admitted a scholar, and placed in the class of Miss D——, who was one of the most faithful teachers in our school. Jane was not long a member of our little family, before it was manifest that she was the subject of serious thoughts, and her placid countenance in a few Sabbaths after, indicated a pleasing change, too visible to be unnoticed.

At the close of the school, on a fine Sabbath morning in June, Miss D—— asked me to remain, as she wished I would have some conversation with Jane. We tarried after the school was closed, and I turned to the little girl, who said—"O Mr. ——, you have been the kindest of friends in this world: you have, by bringing me into this school, taught me how to worship God. Before I came here, I used to feel bad, but could not help it. Miss D—— has told me that sin is the cause of all our bad feelings—that we are all sinners in the sight of God. I have also learnt in this school, that we must pray to God, that he would forgive us our sins. O, dear sir! a few Sabbaths since, I thought and felt that there was no peace to my poor soul, and saw, if I should then die, that I must go to hell with the wicked. On leaving the school, I resolved to pray God that he would give me a heart to love and serve him; a heart to fear and obey my parents; a heart to love *every body*. And, dear sir, you cannot know what a weight my sins were to me; I could get no sleep on account of my sins. But I have longed, sir, for the last few days, to see you. I have had such new feelings—my load is removed,—that I could hardly wait for Sabbath to come, that I might tell you what a Saviour I have found. I trust I have given myself entirely to God. I feel that there is something in my heart, which I cannot express. O, how thankful to God I am for your care and attention—for Miss D——'s instruction—for ever coming to this

Sabbath-school;—for here I have found the Saviour who loves me, and who hath said to *me*, seek me *early*—seek me *now*, and you shall find me! O, will you pray for me? Pray for my father, mother, brothers, and sister!—I have prayed for them—I will continue to pray for them."

This account was almost too much for me. I have related it in her own language, as near as I could. Little Jane was only 13 years of age. She not only was now happy herself, in the enjoyment of religion, but it was her heart's desire that all her father's family might enjoy the same religion. She did not forget to pray for them. She often introduced topics in conversation, to interest them in religion. From continued dissipation, the father brought on a disease which took him nigh to the gates of death. One morning, on little Jane's visiting him, while very weak and low, he asked her if she thought he would get well? She replied, with tears in her eyes, that she hoped he would—"but if it is God's will, *dear father*, that you should soon die, where will your soul be, when you enter upon eternity?" He gazed at her in silence. She then asked if he wished to have the good Sabbath-school teacher called to see him?—"he will pray for and with you." He then said, "O, my child! will you pray for me? and do you think God would hear prayer for such a wicked man as I am? The child in tears, knelt by the bedside of her sick father, and breathed out her soul to God in prayer, that he would pardon her dear father's sins, and prepare him for the events of the future. The unkind parent was melted down to contrition, on hearing such importunity to God, to bestow blessings from the throne of his grace, upon such a sinner as he had been. The old man now prayed. He felt the efficacy of prayer; he felt that he was a sinner against God. Yes: the old sinner prayed, and his prayer, we believe, was heard. Under God, Jane was the instrument of her father's conversion. God in mercy restored him to health; a *new man*—a *devout Christian*. He was soon, on his recovery, seen in the Sabbath-school, which he had so long and so wickedly opposed,

where he confessed before teachers and scholars, how much he then felt on account of his past conduct to the school; he asked them all to forgive what he had done and said.

He is now an active teacher, in the fifty-eighth year of his age, in the Sunday-school. The mother was soon discovered to be serious. Her brothers and one sister were also anxious to obtain religion and make their peace with God. In a few months from the time that Jane became a member of our Sunday-school, she came forward with her fruits, "her father, mother, four brothers, and one sister," who all joined the church of God. Thus, she was instrumental, in one short summer, of the conversion of seven immortal souls, and all of her own family. Where formerly, oaths were heard from day to day, now the evening and morning prayers are offered upon the family altar, and the divine blessing supplicated to rest upon Sabbath-schools, to which, through the goodness of God, eight immortal souls ascribe their conversion. Sabbath-school teacher and scholar, wherever you may be in life, be encouraged from the example of Jane, and never forget to pray for Sabbath-schools. So prays

A SUPERINTENDENT.

The author of "HELEN MAURICE," is requested to inform the Committee of Publication, through what channel a communication can be most conveniently made.

ANNIVERSARY HYMNS.

The hymns placed below were written by the Poet, JAMES MONTGOMERY, Esq. for the *Newcastle-upon-Tyne Sunday-School Union*, and sung at their last anniversary, May, 1828, by "upwards of five thousand children."

HYMN I.

To-day is added to our time,
Yet while we sing it glides away;
How soon shall we be past our prime,
For where, alas! is *yesterday*?
Gone—gone into eternity;
There every day in turn appears;

To-morrow—O 'twill never be,
If we should live a thousand years.

Our time is all to-day, to-day
The same, though changed; and while it flies,
With still small voice the moments say,
"To-day, to-day be wise, be wise."

Then wisdom from above impart,
Lord God! send forth thy light and truth,
To guide our feet, inspire our heart,
And make us Christians from our youth.

HYMN II.

Son of the living God, display
Thy glory in this place,
While for new hearts, new souls, we pray,
And early seek thy face.

Wert thou obedient unto death,
That we might never die?
Didst thou, as man, resume thy breath
To plead for us on high?

And wilt thou in thine image mould
Those whom thy blood hath bought?
As God, in us the clay behold;
This change in us be wrought:—

Till heart and hand ourselves we give,
No longer then our own,
Baptized into thy death to live,—
To live to thee alone.

So, when this earthly house we leave,
For mansions built above,
Our spirits to the arms receive
Of thine eternal love.

AUXILIARIES,

Recognised at stated meetings of the Board.

Green's Farm S. School. Nathaniel J. Adams,
Pres. and Sup't. Mary B. Alvord, Librarian
and Sec'y. Miss Eleanor Hyde, Treas.
Bennington, Vt. S. S. Union. Gen. D. Robinson,
Pres. Mr. Daniel Brackenridge, V. Pres.
W. B. Adams, Sec'y. Capt. James Hicks,
Treas. Wm. Haswell, Librarian.

Claiborne, Alab. Sunday-School Union. Col.
H. H. B. Hays, Pres. Isaac Hadden, Cor.
Sec'y.

Grant's Creek, Alab. Sunday-School Union.
James Foster, Esq. Pres. Rev. R. Marsh,
V. Pres. Robert S. Foster, Cor. Sec'y. Wm.
Buchanan, Rec. Sec'y.

Athens, Ohio, Sunday-School Society. John
Perkins, Cor. Sec'y.

Nelsonville, Ohio, S. S. James Knight, Sec'y.
Gallia, Ohio, Sabbath-School Union. Rev. A.
Pumeroy, Pres. Lewis Newson, Vice Pres.
John Cating, Sec'y. Robert Warth, Treas.

Nashville, Tenn. S. S. Society. James C. Robinson,
Sup't. R. P. Hays, Treas. and Librarian.
Hugh Elliot, Sec'y.

Shelbyville S. S. Tenn. John Sims, Sup't. Dr.
Kane, Sec'y. Wm. Gilchrist, Treas.

Marshall S. S. Tenn. James Galaskai, Sup't.
 Joshua R. Spear, Sec'y. Thos. Cheatham,
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 Greenville, Muhlenburg Co. Ky. S. S. John
 Janeway, Sup't.
 Dillstown, York Co. Pa. S. S.
 West Alexandria S. S. Washington Co. Pa.
 John Miller, Pres. Thos. Holliday, Sec'y.
 J. Stevenson, Assistant Sec'y.
 Orange Co. S. S. U. N. Y. S. S. Seward, Pres.
 Rev. Dr. Fisk, Cor. Sec'y. R. Denniston,
 Rec. Sec'y. Jonas Story, Treas.
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 Wm. Lymme, V. Pres. D. A. Smith, Rec.
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 Albert, Cor. Sec'y.
 Stanford, Lincoln Co. Ky. S. S. Society. Rev.
 S. Fidler, Pres. T. E. Ball, Treas. M.
 Camden, Sec'y. S. E. Morris, Treas.

MONEYS received by the American Sunday-
 School Union, from June 21st, to September
 20th, 1828, inclusive.

I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars and
 upwards.*

Rev. John Hutchinson; by membess of
 his congregation, per Rev. J. B.
 Adams, 830 00
 Rev. John Coulter; by members of his
 congregation, Tuscarora Valley, Pa.
 per Rev. J. B. Adams, 30 00
 Rev. James Thompson; by members
 of his congregation, Alexandria, Pa.
 per Rev. J. B. Adams, 30 00
 Rev. F. Herron, D. D. Pittsburg, Pa.
 by ladies of his Church, per Rev. J.
 B. Adams, 30 00
 Rev. Samuel Hill; by ladies of Spruce
 Creek Congregation, Pa. per Rev.
 W. R. De Witt, 30 00

II. OTHER MEMBERS FOR LIFE,

*By the payment of thirty dollars and
 upwards.*

J. W. Downing, in addition to \$30 be-
 fore paid, 850 00
 David Lapsley, Jr. 30 00
 Hon. S. Van Rensselaer, LL.D. Alba-
 ny, N. Y. in addition to \$30 before
 paid, per Rev. G. Boyd, 150 00
 Thos. Shewell, per A. Vinton, 30 00
 Seth Craig, per A. Vinton, 30 00
 A Southern Friend, per A. White, 50 00
 Thomas Flemming, Charleston, S. C. 30 00

III. ANNUAL SUBSCRIBERS,

By the payment of three dollars.

Wm. Kirkpatrick, Esq. Lancaster, Pa.
 1828, 85 00
 Geo. Hunter, Savannah, Geo. 1828, 3 00
 Philip Nelson, Millwood, Va. 1828, 3 00
 Samuel Baird, 1827, 3 00
 A. M. Sterringer, 1828, 3 00
 Asa Otis, Richmond, Va. 1828, 3 00

IV. DONATIONS,

*To the General Fund.**

McCarty & Davis, per A. Vinton, 20 00
 W. Drysdale, do. 5 00
 E. J. Pierce, do. 5 00
 A. Teissure, do. 20 00
 Dr. Gebhard, 10 00
 George E. Head, Boston, 5 00

V. MISSIONARY FUND.

*Initiatory Subscriptions to constitute
 the following Societies Auxiliary.*

Gallia Co. Ohio, S. S. 3 00
 Greensburg, Ky, S. S. 3 00
 Dilltown, York Co. Pa. S. S. 3 00
 Bensalem, Pa. S. S. 3 00
 Wasteland, Pa. S. S. 3 00
 Blount Co. Tenn. S. S. U. 3 00
 Orange Co. N. S. S. U. 3 00
 Woodstock, Va. S. S. 3 00
 Athens, Alabama S. S. 3 00
 Wooster, Ohio S. S. 3 00
 Somerville, Alabama S. S. 3 00
 Cumberland Co. Pa. S. S. U. 5 00
 Granville, Ohio S. S. 3 00
 Washington Co. Pa. S. S. U. 3 00
 Standford, Ky. S. S. 3 00
 Columbus, Ohio S. S. 3 00
 Aurora, Indiana S. S. 3 00
 West Alexandria, Pa. S. S. 3 00
 Bell Meade, Pa. S. S. 3 00

* In the acknowledgments in the June num-
 ber, "A. Mervin, Georgetown, S. C. \$5"
 should have been \$10, instead of \$5.

Triana, Alabama S. S.	3 00
Fork Union, Va.	3 03
Canton, Ohio S. S.	3 00

DONATIONS.

Philadelphia S. S. Concert, July,	3 50
Do. Do. August, of which 1 52 was from 1st Presbyterian Church,	7 21
Do. Do. of which 75 cents was from Female S. S. 1st Pres. Church,	7 20

VI. FROM AUXILIARY SOCIETIES,

And from individuals in payment for books.

Alexandria, D. C.	\$34 03
Albany, N. Y. per E. Watson,	75 00
Augusta, Geo. per J. Barry,	200 00
Abington, Pa. per Rev. R. Steele,	9 94
Allentown, Pa.	6 91
Alexandria, D. C. S. S. U. per J. Douglass,	33 58
Athens, Ohio.	15 00
Aurora, Indiana,	60 00
Baltimore, Md. per A. & P.	500 00
Berks and Schuylkill Co. Pa. S. S. U.	50 00
Bristol, Pa.	4 12
Burlington Bap.	1 05
Big Flats, N. Y.	39 00
Baltimore Hundred and Daggsboro,	37 80
Bridgeton, N. J.	14 74
Barnesborough, N. J.	3 15
Berwick,	3 18
Bell Mead, Pa.	7 00
Burlington Methodist,	6 04
Cincinnati, Ohio,	200 00
Central S. S. U. N. Y.	400 00
Centre Co. Pa.	40 22
Cold's Spring, Del.	5 25
Craig's Meadow,	7 00
Carpenter's Bridge, N. J.	10 50
Courtland S. S. U. Ohio,	30 00
Columbus, Ohio,	10 00
Dauphin Co. Pa. S. S. U.	82 83
Frankfort, Ky.	15 00
Fredericksburg, Va.	36 23
Fayette Co. Ky.	74 16
Georgetown, D. C.	28 03
Germantown, Pa. St. Michaels.	18 22
Green Castle, Pa.	45 00
Genesee Union, N. Y.	500 00
Gallia Co. Ohio.	30 00
Greensburg, Ky.	4 75
Georgetown, Del.	8 00
Greenwich,	14 50
Granville, Ohio,	18 00
Greenwich, N. J.	10 37
Hopkinsville, Ky.	32 00
Hagerstown, Md.	100 00
Hopewell S. S. Pa.	14 10
Huntingdon Co. S. S. Union,	50 00
Harmony, N. J.	20 00
Huntsville, Ala.	40 00
Kenyon College,	25 00
Lewistown, Pa.	20 00
Lower Merion,	4 00

Luzerne Co. Pa.	13 14
Leesburg, N. J.	6 40
Leesburg, Va.	10 00
Mauch Chunk, Pa.	6 37
Milton, N. C.	30 00
Morris Co. N. J.	19 85
Millwood, Va. per Rev. W. Meade,	10 00
Massachusetts S. S. U.	600 00
Milton, Pa.	80 00
Newtown, Pa.	3 35
Norwich, Conn.	100 00
New Hampshire S. S. U.	187 64
New Hope and Lambertville, N. J.	31 00
Nashville, Tenn. per O. Jennings,	11 91
Norfolk, Va. per D. G. Fisk,	75 00
New York Dep. per A. W. Corey,	2200 00
New Haven, Conn. per H. Peck,	150 00

Philadelphia,

First Pres. Ch. Female,	2 07
Union Society,	4 20
Ebenezer, Methodist,	8 90
Kensington,	3 00
Southwark, 2d Presbyterian,	30 00
U. S. S. A. N. L.	6 50
Philadelphia Bible Society,	500 00
Sixth Presbyterian Church,	5 91
First Baptist,	1 79
Second Baptist,	12 82
Combined, N. L.	13 90
Southwark, 1st Presbyterian,	11 68
Baptist Gen. Tract Society, per Rev. N. Davis.	7 96
Petersburg, Va.	40 00
Pittsburg, Pa. per Mr. Laughlin,	20 13
Putnam, Ohio,	23 00
Portsmouth, N. H.	90 76
Rockville, Md.	19 50
Roxborough, Pa.	3 18
Rockvale, Ohio, S. S.	5 00
Somerset and Middlesex, N. J.	21 13
Somerville, N. J. per A. Howell,	66 00
Shepherdstown, Va.	70 00
Salem, N. J.	3 69
Somerville, Alabama,	17 50
Sweedsborough, N. J.	4 27
Savannah, Geo.	17 87
Trenton, N. J. per Miss J. Rice,	4 50
Tuscumbia, Alabama,	20 00
Troy, N. Y.	42 00
Triana, Alabama,	17 00
Western Union, N. Y.	100 00
Woodbury, N. J. per Rev. Mr. Seovell,	4 80
Worthington, Ohio, per J. N. Whiting,	45 00
Wilmington, Del.	20 00
Woodstock, Va.	17 16
West Alexandria, Pa.	9 70
Wooster, Ohio,	14 37
Washington, Co. Pa.	91 87
York, Pa.	13 50

Sales to individuals and schools, not
particularized by the purchasers,
in the city and elsewhere \$1448 76

Total acknowledged in the above list, \$9423 78